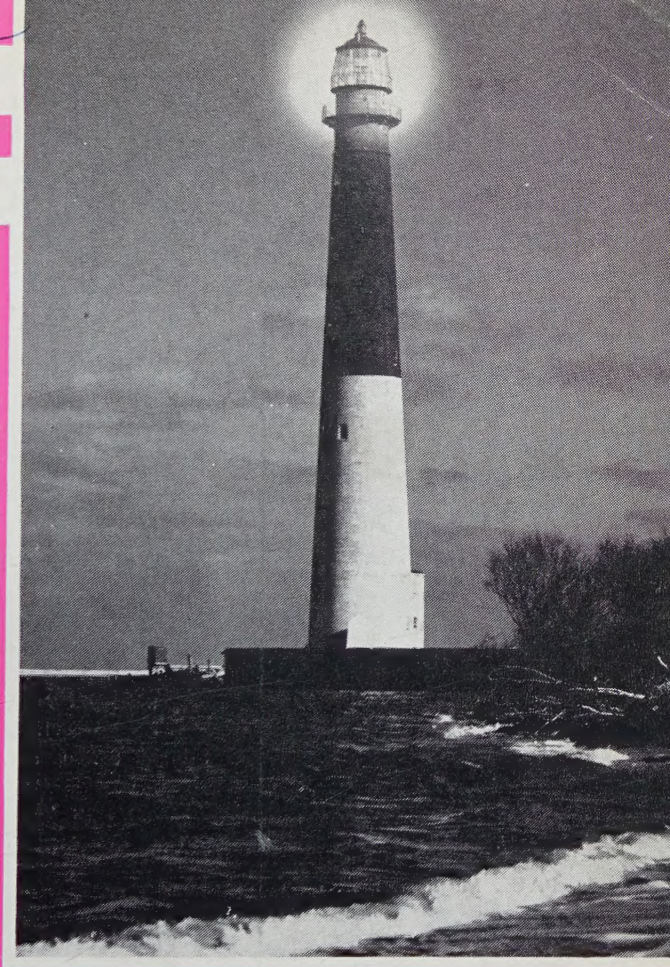
LEVEL ONE

l. XIV No. 1

NUARY 1945

A MAGAZINE FOR CHURCH SCHOOL WORKERS



the CHURCH SCHOOL Teacher

THE CHURCH SCHOOL TEACHER

VOLUME XIV No. 1

JANUARY 1945

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Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Evangelical Lutheran Augustana Synod of North America. J. VINCENT NORDGREN, Editor, 415 Harvard St. S. E., Minneapolis 14, Minn. *Yearly Subscriptions:* five or more to one address, 75 cents each. Single subscriptions, 85 cents. In changing address, give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., under Act of March 3, 1879.

The Church School Teacher

VOL. XIV JANUARY 1945 NO. 1

Product or Process—Which?

By WILLIAM P. HIERONYMUS

EDUCATION may be looked upon both as a "product" and as a "process." A great many people seem to think of education as a product that may be relatively complete at a given time. Some parents send their children to school to *get* an education; some with the necessary means send their daughters to a "finishing school." When their children graduate they are "educated"; the finished product has been turned out; the task has been completed. To all appearances that seems to be the case in many instances, for the individuals cease to grow mentally.

We are reminded of the attitude of a certain lady who, when the writer excused himself from a New Year's Eve party to do some meditating on his sermon for the following morning, remarked, "Do you still have to study? Why, I thought you learned all that in the seminary!"

Apparently there is a lurking tradition in our Lutheran Church that looks upon Christian education as a product also. Not so long ago one of our western pastors told the writer that a woman of his congregation came to him one day and said, with beaming face, "Reverend, my boy is going to graduate next Sunday." This happened during the week before Palm Sunday. Just imagine! This good woman looked upon confirmation as graduation from reli-

gious instruction! Isn't it a fact that in too many instances our "good" Lutheran people, in practice at least, consider confirmation as the culmination and terminus of formal religious instruction? Religious education is a sort of product that is practically complete with the rite of confirmation. Is there any relationship between this viewpoint and the fact that soon after confirmation an appallingly large number of our pupils drop out of Sunday school?

As contrasted with the view of education as a product, we prefer to think of education as a process —an ongoing, continuous process of growing. If secular education is a process of mental growth particularly, then we may designate Christian education as a process primarily of spiritual growth.

Christian education as a process of nurturing spiritual growth is also emphasized in Scriptures. The apostle Paul says in Eph. 6. 4, "Ye fathers, . . . *nurture* them [your children] in the chastening and admonition of the Lord" (R. V.). Jesus commands us to *"feed"* His "lambs" and His "sheep" (John 21. 15–17). Again in Eph. 4. 11–15 Paul states that the purpose of the work of the apostles, prophets, evangelists, pastors, and teachers is a development "unto the measure of the stature of the fulness of Christ: that we . . . may *grow* up in all things unto him, who is the head, even Christ." Goodspeed translates Luke 2. 52 as follows: "As Jesus grew older he gained in wisdom and won the approval of God and men." Read also Mark 4. 26–29; 1 Cor. 3. 1–2; 1 Peter 2. 2; 2 Peter 3. 18; Heb. 5. 12–14.

It would be quite unfortunate if anyone thought that the distinction we are making between Christian education as a product and as a continuous process of spiritual growth is merely an academic distinction of little importance. There is a *world* of difference which will make itself felt in the attitude of the teacher toward his work, in the very manner in which he prepares himself for teaching, and certainly in the way he stimulates and directs the learning of his pupils. The former view is static; the latter is functional and dynamic.

The teacher who looks upon Christian education as a product is inclined to aim mainly, not to say merely, to have the pupil "learn"—in the sense of remembering—certain Bible stories or passages, statements of doctrine, hymn stanzas, etc. While this

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An Appeal to Sunday Schools

AS MANY of our readers know, the Augustana Synod last June approved plans for expanding its program of parish education. For a long time there has been an urgent need for more workers in this important field. With a Sunday school enrollment of over 100,000 —more than the public school enrollment of a city like Minneapolis, Milwaukee or Kansas City— and growing needs for both the vacation and the weekday church church schools, we can not properly service our churches unless we have more workers on our staff.

Few people realize the size of the task. For example, we have an army of approximately 13,000 Sunday school teachers, all needing some guidance and much encouragement. Their number is greater than the number of teachers of all the public schools in the State of Nebraska. Or, to use another example, there are at least 30,000 parents whose co-operation is needed for the Christian training of the growing generation. Their position in the total program is strategic; they can either make or mar it. Many of these parents are ready to accept guidance if the church will only furnish it to them.

In order to put into operation the plan adopted by the Synod, it is necessary for the Board of Parish Education to secure a considerable part of the needed financial support from the Sunday schools. To begin with a working fund of $20,000 is required. After that, regular annual contributions of somewhat smaller amount will be needed.

Letters are going out to pastors and superintendents of all our Sunday schools appealing for contributions. Though Sunday schools are frequently asked to contribute to missions and other worthy causes, it is a long, long time since any of them were asked to make a contribution to the synodical program of Sunday school work. Now it is pointed out that just as it is reasonable for the Luther League, Brotherhood, and Woman's Missionary Society to ask local units for support of their larger work, so also it is in order to ask for the co-operation of our Sunday schools in building up a program to help increase their effectiveness and missionary outreach.

We write about this matter in these columns because we believe

that every teacher and officer should know of the plan. We ask for their moral support, their prayers, and their favorable action when the matter of a gift from their school comes up for discussion at a staff meeting.

A number of churches or their Sunday schools have already responded with generous gifts: Grace, LaGrange, Illinois, $100; First, Rockford, Illinois, $300; First, Ottumwa, Iowa, $200; St. Paul's, Warren, Pennsylvania, $100; Gethsemane, Seattle, Washington, $100 or more; Wausa, Nebraska, $100 or more; Messiah, Minneapolis, Minnesota, $150.

We thank you for what you can do to strengthen and encourage this work.

Co-operation Again

SOME Lutheran church conventions have a way of spending a prodigious amount of time discussing proposals for co-operation, debating theses, and passing resolutions that sound very pious and impressive, but somehow leave the church cold and unmoved.

At the risk of seeming presumptuous, we humbly suggest that the only co-operation among Lutherans that actually amounts to anything is the kind that accepts the other fellow's confession at its face value and then gets down to cases and starts doing things. Academic discussions are all right as far as they go, but when they remain cloistered and removed from the ongoing life of the church they do not accomplish what ecclesiastical engineering seems to expect of them. What is more, the refusal to accept the other fellow's confession at its face value represents a trend that is divisive and sectarian. Somehow it appears to have more in common with the spirit of the scribes and Pharisees than with the spirit of our Lord. It is difficult to see how a person whose conscience is enlightened by the Word of God would have anything to do with a spirit of division and sundering of the body of Christ.

Several examples of practical co-operation among Lutherans are now to be found in the field of parish education. Here there have also been discussions and debates (no hot ones, though), but conferences and committee meetings have borne fruits that the entire church can see and use. For the weekday church school the Commission on Parish Education in the American Lutheran Conference

has prepared a series of courses that have been well received by those who have used them. For Sunday schools the *Christian Growth Series* is now being produced by the respective boards of the United Lutheran Church, the American Lutheran Church, and the Augustana Synod. The pooling of resources has made possible better teaching materials, in both content and general attractiveness, than could have been produced by any of these groups going its own way. The co-operation of the publishing houses has done much to make these efforts an assured success.

Now comes a new venture. The American Lutheran Church is joining the Augustana Synod in the publication of THE CHURCH SCHOOL TEACHER. In a communication to the teachers and officers of the American Lutheran Church, Dr. W. P. Hieronymus, Executive Director of Parish Education, writes:

"For a long time it had been the fond dream of our Board of Parish Education to be able one day to furnish the 20,000 members of our church school staffs with a first class magazine—this, in addition to the fine and helpful materials which have been furnished in the *Teachers' Quarterlies* and the *Teachers' Monthlies,* and now is contained in the *Teacher's Guides* of the new *Christian Growth Series.*

"We had in mind a full-fledged pedagogical magazine which does not devote most of its space to explanations and helps for teaching particular lessons, but one which helps teachers to grow as teachers. The magazine should contain articles that will give teachers and officers of the church school renewed inspiration and courage for their work; it should contain material that will help them better to understand their task and its relation to the work of the church at large; articles that will help them to understand more thoroughly their pupils with whom they work; and material that will enable them to use the most effective methods of teaching in the classroom. Not only should the articles be written by 'professionals,' but also by teachers and administrators on the 'firing line.'

"Our dream is now being realized. Our two Boards of Parish Education and of Publication have set in motion plans whereby we are with the Augustana Lutheran Church jointly publishing THE CHURCH SCHOOL TEACHER."

The present editor will continue to edit the magazine. However, two representatives from the American Lutheran Church have been elected to the Editorial Committee: Dr. W. P. Hieronymus, Executive Director of Parish Education, and the Rev. C. E. Linder, Editor of Sunday School Publications. The other two members of the Editorial Committee are the Rev. Paul M. Lindberg of St. Paul, Minn., and Mr. Herman G. Nelson of Rockford, Ill.

Building for Christian Education

THE AVERAGE congregation in the Augustana Synod has a sanctuary for worship and a larger fellowship hall for the meetings of various organizations. Usually the sanctuary and its appointments are conducive to worship and in most cases the fellowship hall with its adjoining kitchen is found to meet the requirements of the Ladies' Aid, Brotherhood, or other organizations.

Few churches, however, have made adequate provision for the needs of their educational program. It has simply been assumed that somehow or other the teachers and their pupils would have to make whatever use they could of rooms provided primarily for other purposes and be satisfied. The results have been far from satisfactory, and in these days of restlessness and high tension it becomes increasingly difficult for a school to carry on an effective teaching program in quarters utterly inadequate.

Many a congregation has inherited its building from a past generation. The sanctuary and social hall were built and paid for by the sacrifices of parents and grandparents. About all the present generation has done for the building is to redecorate it and perhaps install a new furnace or pipe organ. However, a growing number of the present generation are coming to sense that the building of an educational plant should be the next item on the program and that if they are true to their trust they will not stand in the way of progress, but will take hold where their fathers left off and carry forward to completion the building which is needed for effective work today.

The inspiration derived from the Centennial and the resulting impetus to further service will bear fruit in all congregations. In many of them some of the fruit will appear in the form of more

adequate facilities for the teaching task of the church. Some congregations are already beginning to lay aside funds to be used for this purpose as soon as the war is over and restrictions on construction are lifted.

It is hoped that bringing this matter to the attention of our readers will give impetus to similar plans in other churches. After all, the initiative must come largely from the Sunday school teachers. Is it not a fact that if equipment is needed in the kitchen, steps to supply what is needed are first taken by the leaders of the Ladies' Aid? Is it not also a fact that if a new organ is needed, the organist and members of the choir do a good deal to talk up the idea of purchasing a new one? Likewise, if a new building and suitable equipment are needed for the educational work of the church, teachers and parents are the ones to begin to call attention to the needs.

The following list indicates the space requirements considered more or less standard:

Children's Division:

Nursery Class (3 years): 20 square feet per child.

Kindergarten or Beginners (4–5 years): 15–18 square feet per child. (Preferably not more than 30 pupils in a room.)

Primary (6, 7, 8 years): 15–18 square feet per child.

Junior (9, 10, 11 years): Assembly room, 6–8 square feet per pupil. Classrooms, 12–15 square feet.

Young People's Division:

Intermediate or Junior High (12, 13, 14 years): Assembly room, 7–8 square feet per person. Classrooms, 8–10 square feet. If tables are used, about 12 square feet.

Senior (15–17 years): Assembly, 8 square feet per person. Classrooms, 8–12 square feet.

Young People: Same as for Seniors.

Adult Division: (24 and above)

Usually assembly is provided in adult church worship. For classrooms, 8–10 square feet per person is adequate. Informal group procedures require more space than the lecture method. Discussion groups around a large table are highly desirable, especially because they draw members into fuller participation.

Movable and collapsible partitions are unsatisfactory. They may be better than nothing, but their inclusion in a new building is not recommended.

From the Parish Education Office

Life and Growth

THE SPECIAL home missions emphasis of the Centennial Committee for Life and Growth has now been completed. Beginning the First Sunday in Advent, the foreign missions emphasis began. Right now your editor is worrying about plans a year from now, when Christian education is to have its inning.

We think that these special emphases are a good thing. Each cause or activity of the church needs to be put before the people and promoted so that they will know how really important it is and how much good is being accomplished through it. We are happy that Christian education will have its turn.

Board Calls Workers

The following have been recently called by the Board of Parish Education to positions on its staff:

Secretary of Children's Work, Miss Ruth Bonander of Chicago (accepted).

Secretary of Adult Work (special emphasis on teacher training and home co-operation), Mr. R. L. Fredstrom of Lincoln, Nebraska.

Field Workers: Miss Birdine Peterson of Kansas City, Missouri, and Miss Margaret Anderson of Alameda, California. In October Miss Cecelia Anderson of Minneapolis began part-time field work in Minnesota and adjacent states.

Additions of persons like these to our staff will mean much to get done some of the work in Christian education that has been neglected for a long time.

A Vow to Keep

By GLADYS PETERSON

WILL you also shun all false doctrines and be faithful to the Word of God according to our Evangelical Lutheran Confession?"

"Yes."

This is one of the promises which thousands of young men and women are making at the altars of our churches every year. But what happens to produce the sad fact that in the Lutheran Church approximately five out of every twelve who are confirmed are dropped within the first five years after confirmation? What about that sacred vow which was made?

The first reaction to such a status is to want to question the training and instruction which have been given in the home, Sunday school, and confirmation class. If these agencies had been effective would there not be evident fruit in post-confirmation youth? Yes, undoubtedly, every effort which strengthens the contributions made by the home, Sunday school, and confirmation period will help to change the picture presented above.

But the church also has the responsibility of giving every possible assistance to youth to help him keep those vows which he made on confirmation day. He needs assistance because the high school period is a difficult one. The bodily changes accompanying this developmental stage produce instability and confusion. In this state he must meet the increasing multitude of stimuli pouring in upon him from the complex environment in which he is trying to find himself. Luther A. Weigle in his book, *The Pupil and the Teacher,* speaks of the ages between thirteen and sixteen as a peculiarly critical period — *the ages upon which the Sunday school must center its efforts.*

Observation of the average Sunday school will show this period to be a most neglected one. Too often no provision is made for the newly confirmed. They are left to find their places in the adult Bible class and in a Luther League which is in the hands of adults. Occasionally these groups will make a place for the new confirmation class and

succeed in assimilating the newcomers in a satisfactory way, but more often the opposite happens.

Experience seems to prove that providing a definite class for the high school age group is most satisfactory. Variations of this practice are in evidence. Some churches keep each class intact for a couple of years after confirmation while others have what is known as a junior Bible class consisting of the past two or three confirmation classes.

It would seem that there should be a department set up specifically for the high school age. Most young people stay in their home communities through the high school period and are available for a definite church program of continued Christian instruction. This department could offer a variety of courses, some required and others elective, varying in length of term. For instance, a course in church history would require a year, while a study of the Book of Esther could be completed in a quarter. Sunday school teacher training classes could also have a place in this curriculum.

The work of this department should be co-ordinated with the activities of the Junior Luther League. The Sunday school hour could well be considered as one of the meetings of this organization with the department's opening service giving opportunity for the group to meet as a whole and the study periods which follow serving the various interests and needs of individuals.

Once a month a Sunday evening fellowship hour from five to seven o'clock would give opportunity for meeting social needs. Occasionally there should be an outing or a party.

Project and service activities should be included in the plans for the department. A course centered on studying evidences of the influence of the Bible in literature, art, and music would lend itself well to summarizing the main findings in the form of a program presented to the Senior Luther League or perhaps the entire congregation.

It is obvious that this suggested department would require an able principal and a good corps of regular teachers. If the curriculum included short courses, there would be the possibility of securing the services of certain talent in the congregation which would not be available for a year's work. For instance, that busy attorney, that much admired high school coach and that well-informed choir di-

rector might each consent to teach for six or eight weeks.

With this department in charge of all the special church activities available for the high school group, an integrated plan meeting needs and interests of this age could be executed. This department would be charged very definitely with the responsibility of assisting these young men and women in being active, vital and growing participants in the total church program.

Youth has made a vow on confirmation day and has had difficulty in keeping it. He alone has made a vow, but encouraged to do so by the church. The confirmation rite will be more complete when his church also makes a vow —a vow him to keep!

Time Well Spent

By RUTH BONANDER

ON Wednesday afternoon Mrs. Home Visitor called at five homes. At only two places did she find the mothers of the absentee Sunday school pupils at home, however. Consequently, in only those two out of the five visits did she feel that she really accomplished her purpose, although her conversation with the children themselves did bring some returns.

Joyce's mother is now sending her girl to a Roman Catholic church. This is what she had to say:

"I'm disgusted with my husband. He's a Lutheran but he does not care whether Joyce goes to Sunday school or not. I've given him his chance and he has done nothing about bringing her up in the Lutheran faith, so now I'm taking Joyce with me to my church."

Can you blame her? The report of the visit, written carefully on the back of the card, was valuable information and the next Sunday morning the secretary placed Joyce's card aside to be given to the pastor. "Perhaps he can do something for that indifferent father who has had Lutheran training, but does not appreciate it," she thought.

The second mother contacted by

Mrs. Visitor explained that Marvin will soon be back in Sunday school. Her husband, she said, is in the Army and she and the boy do not like to spend week ends at home alone and so they have been going to her mother's home in a near-by town.

"But when colder weather sets in," she continued, "and we get accustomed to being home over Sundays without Daddy, Marvin will be in Sunday school regularly."

* * *

"John, you haven't been in Sunday school for four Sundays," said Mrs. Visitor as a boy opened the door at the place of the next visit.

"I know it," he said. "I've been sleeping too late on Sunday mornings."

"Wouldn't your mother wake you up in time?"

"No, Mother and Dad sleep late, too. They're usually out on Saturday nights and don't like to get up in time to get me to Sunday school."

But John thought he might do something about it himself and promised to be in church next Sunday. And John was there.

Shirley, aged 11, had about the same story. If she and Bobbie, aged 8, were to go to Sunday school it was up to them.

"Mother and Dad don't care if we go or not," she said. But Shirley promised to get herself and her brother ready and be present the following Sunday. They have not yet returned.

* * *

"My mother has been sick," said Mabel, "and no one has helped us get ready for Sunday school. Daddy works on Sundays, but I like to go to Sunday school and Mother wants me to go."

"We'd like you to come, too," said Mrs. Visitor. "Won't you tell your mother that I called? And tell her I hope she won't be sick any more."

"I'll tell her," answered Mabel. In checking on the attendance the next Sunday it was discovered that Mabel was present.

There is no satisfactory substitute for home visitation in building up regularity in attendance. Absentee cards can and should be sent after one or two absences, but a personal contact more often than not brings results. By this means we may gain information that is needed in order to keep the enrollment records correct. Moreover, a visit to the home gives evidence of real interest in the fam-

ily and concern for their welfare. This latter element, whether the parents themselves are interested or not, is a vital witness to the earnestness of the church.

If the cards of absentees are pulled out each Sunday and sent to the home visitor living in that block, or that section of the town or city, the work does not become heavy. Some weeks there may be no calls to make, some more, some less. A daytime visit to the mother of the pupil is probably the most effective plan. An hour or so spent each week in this way is time well spent and pays good dividends.

After the Story—?

By MARION POPPEN ATHY

THE STORY period is perhaps the most important portion of a Sunday school session, but the after-the-story period is almost equally important and valuable, and quite often misused.

Teachers used to feel that when they had told the story and laboriously and painfully reviewed the story material by asking questions, then their duty was done and they could sit back and the rest of the hour would be filled in by taking the attendance, collecting the offering and listening to secretarial reports.

We are coming to realize, however, that if pupils are to receive and be benefited by the message of the story, then that message must be in some way related to and translated into their own lives and experiences.

There are a number of types of activities which can be used in evaluating and interpreting a story, such as conversation and discussion, handwork, memory work, dramatic play, blackboard drawing and poster making, clay modeling, the building of sand-table scenes, and the planning and carrying out of service projects.

Most of the difficulty about this period after the story comes from two causes: lack of understanding as to the real purpose of the activities used in this period, and also lack of proper facilities.

Unfortunately, there are too

many teachers who think of handwork and expressional activity solely in terms of crayons and cards to color, regardless of their subject matter or their relation to the story material or the lesson theme. There are children who "crayon" every Sunday, coloring pictures of birds and butterflies and sets of secular pictures.

Handwork was never intended to be merely "something to do—something to keep the children busy." And neither should memory work be introduced because "we have a little extra time—let's teach the children a new hymn."

The real purpose of any form of expressional activity—discussion, handwork, conversation, memory work, dramatic play or service project, is to develop, explain and emphasize the session theme as set forth in the message of the story.

It is obvious that if teachers thought of their handwork and of their other expressional activities in this way and with this idea, there would not be so many children all over our land wasting their precious Sunday school time coloring irrelevant objects and pictures and making things out of paper or committing to memory passages of Scripture which have no especial significance or meaning for them at that particular time.

In every Primary lesson of the new "Christian Growth Series of Sunday School Lessons" of our church, suggestions, detailed directions, verses, songs and hymns, and even patterns, are given for the teacher's use. These materials are chosen carefully to do the very thing which has been stressed as the ideal for expressional activities. They are designed to develop, explain and emphasize the lesson theme.

Expressional activities, however, do take advance preparation and a certain amount of effort. It takes time to hunt up pictures. It is sometimes a nuisance to trace a lot of handwork patterns. It may seem easier to fill in the time by "drilling" a hymn or a verse by rote than to teach it in a more interesting and a more lasting way. It takes alertness and interest to guide and develop the children's conversation into a purposeful discussion.

And because these expressional activities do take time and effort, the work should be divided among the teacher and her assistants, one teacher to tell the story, others to prepare and carry on the expressional activities.

There is one other factor which

sometimes affects this problem of the after-the-story activities — the lack of proper facilities. In schools where several classes of varying ages are grouped together in one room, or where the entire school is forced to meet in a single hall, there may not be sufficient space for setting up tables for handwork. In such situations, dramatic play is, of course, impossible, and even the teaching of songs and memory work is made more difficult. But even under these adverse circumstances, the old adage, "Where there is a will there is a way," holds true.

Every class, even if it has only a single pew or row of chairs as its meeting place, can have a picture screen for story pictures, to be used in "guessing" games and review lessons, for picture conversations, for hanging posters and cut-out figures.

This picture screen may be only a piece of wallboard, framed with molding and fastened to the wall at the side of the class row or corner. And if there is not even a bit of wall available for the picture screen, a square of wallboard can be mounted on a child's blackboard and the whole thing stored away in a cupboard between classes if the room is used for other purposes during the week. Every class can have a little easel blackboard. A child's blackboard is quite inexpensive. Children of all ages love to draw, and if the teacher is able to make little sketches, or even to draw simple objects as she talks, it will add zest to many a story.

Children enjoy drawing illustrations showing various ways of "helping" Mother, or drawing foods and flowers which the heavenly Father has made for us. Seasonal designs also make good blackboard pictures.

If the teacher has no sand table at her disposal, she need not deprive her children of the pleasure of "seeing the story," for the scene may be set up very easily and nicely upon a small folding table if no teacher's table is available. Small easels of cardboard or heavy paper pasted on the backs of the sand-table cutouts make the figures stand and do not in any way detract from their effectiveness so far as the children are concerned. Wallboard painted green, or a sheet of green paper, may serve as grass. Small branches of evergreen or arbor vitae set in bases of modeling clay make most attractive trees and will stay fresh and green for many months. A mirror bordered with green and white paper

houses is a lovely sight. There is no more effective means of holding attention while telling a story than through the building of a table or sand-table scene.

There is "a long way around," too, for poster making, and even for handwork, where no tables are available for Sunday school work. Simple handwork—crayon designs and simple patterns—can be given out to the children to do at home. This takes a trifle more effort and explanation than when the work is done at Sunday school, but it does have the advantage of carrying the Sunday message into the weekday lives of the children.

Poster materials can also be prepared in advance and given to various children in turn to make at home and bring to the class for the benefit of the other members.

There is not even a good excuse about lack of money. Expressional materials need not be expensive. And even though there seems to be no money available in the church budget, there *are* ways to get these things.

So take the question mark away from the title of this article and write instead, "After the Story—*Opportunity!*" There is opportunity for the teacher to make her story message living and vital, opportunity for the child to make that story message a personal message for himself through the things he hears and sees and says and does—after the story!

Those Fuzzy-Wuzzy Angels

An American airman made a crash landing. "You are burnt. We must take you to Darwin," said the head man he encountered in the bush. The wounded man was thereupon installed as comfortably as possible in the bottom of the dugout canoe while the aboriginal Good Samaritans battled over the long trek of 35 miles to the military hospital.

"One might have expected," says the Bishop of New Guinea, "that these brown people who have but recently emerged from savagery and the stone age would have seen Christ in the Australian people. Perhaps they have—but the fact is, many Australian soldiers who perhaps had never seen the likeness of Christ in their own home life have seen Him in the faces and lives of those brown 'fuzzy-wuzzy angels.' "—*Foreign Mission Conference.*

The Church School Board

By REUBEN C. ANDERSON

HELLO, is this Agnes Smedberg?"

"Yes."

"This is John Nelson, superintendent of Trinity Sunday School. I am desperately in need of another teacher in our junior department to take care of a class of ten-year-old boys, and I have been wondering if you might be willing to teach that class. Do you suppose that you would do me that favor?"

"Thank you, Mr. Nelson, I'd like to, but, well, you see I work six days a week and I'm not sure I could be tied down like that," replied Miss Smedberg as she thought how hard it would be to get up early every Sunday morning.

"Thank you just the same," was the reply of the weary superintendent as he hung up the receiver. "What am I going to do for another teacher?" said he, as he turned to his wife who had overheard the conversation.

"Why don't you let the board of deacons select the teachers? They are the ones who are responsible for the program of Christian education according to our congregational constitution," said his wife.

"Well, dear, that is true, but you know the board of deacons has so many things to take care of in the administration of the church that they hardly have time to give ample consideration to the work of the Sunday school. Then, too, some of our deacons have had very little experience in Sunday school work, and I'm sure that they would tell me, 'Mr. Nelson, you'd better select the teachers. You can do the job better than we can.'"

This has been the repeated experience of many a Sunday school superintendent or pastor in the church. Such experiences, coupled with meetings of church school teachers in which decisions affecting the welfare of the Sunday school were reached without much deliberation, prompted the writer to seek a solution to the problem of selecting teachers, determining policies, rules and regulations of the whole program of Christian education in the local church.

While pastor of the Grace Lutheran Church in Des Moines, Iowa, I consulted Miss Edna Peterson, the efficient superintendent of the Grand View Lutheran Church School, and found that at Grand View a Sunday school board of five members elected by the congregation was entrusted with the general supervision of the Sunday school work of the congregation. I thought that here was an idea worthy of study and development. In pursuing the matter further I learned that some churches had committees of Christian education as a part of the general board of the congregation, whose duty it was to integrate the whole program of Christian education in the congregation and its auxiliary organizations. The main function of this committee was to see to it that some phase of Christian education was presented and discussed in the year's program of each church society.

Both of these plans were suggestive, but neither seemed to meet our requirements. After further thought and study we had something that seemed worth trying. We organized a church school board. In spite of some adverse criticism we felt that the advantages far outweighed the disadvantages and we continued to operate under the church school board plan during our ministry in Des Moines. When we assumed the pastorate of the Salem Lutheran Church in Minneapolis, we found that conditions here were not much different from those in other churches regarding the program of Christian education and after consultation with the board of deacons and other leaders we decided to organize a church school board similar to that which we had used at Des Moines. This board has been in operation since the early months of 1944 and although it is not a perfect plan which solves every problem automatically, we have found that it is a big improvement over the previous system of letting the entire responsibility for the work of the Sunday school rest on the shoulders of the superintendent and associate superintendent. To be sure, there has been some criticism from teachers who feel that they have been deprived of any "say" in the administration of the Sunday school and yet teachers are encouraged to bring suggestions for improvements through their principal or any member of the church school board and they will be given consideration. In the administration of the

public school, teachers are not elected by the teachers but by the school board. Similarly in our church government most matters of administration are handled by the board of trustees and the board of deacons according to general policies laid down by the church and the local congregation. This is a democratic process which works in the life of the congregation and it works in the life of the church school.

According to its constitution, "The Church School Board shall have the general supervision of the educational program of the church. It shall appoint all teachers and officers including the principals, secretaries, and treasurers, with the exception of the church school superintendent and the associate superintendent, who shall be elected by the Board of Deacons. Any power which this Board shall have and exercise shall be only such power as that delegated to it by the Church Council and as allowed in this Constitution and its by-laws.

"Membership of the Board consists of the following: the pastor; parish-secretary; one deacon, elected annually by the Board of Deacons; three representatives from the membership of the congregation and elected by the Board of Deacons for a period of three years each; the Superintendent and Associate Superintendent of the Church School; the principals of all departments of the Church School; the Secretary of the Bureau of Records, and the Treasurer of the Church School."

The officers of the board consist of a chairman, a vice-chairman, and secretary and such other officers as the by-laws may determine. These are elected by the board at the first meeting following the beginning of the fiscal year of the congregation.

The following six standing committees, each consisting of two or more board members, are elected annually: Attendance and Visitation; Program and Projects; Records; Materials; Purchasing; and Publicity.

Committee responsibilities are outlined in the constitution thus:

"A. It shall be the duty of the Committee on Attendance and Visitation to study and suggest means of securing new enrollments; to check up on absentees and to provide means for visitation as deemed advisable.

"B. It shall be the duty of the Committee on Program and Projects to study and suggest projects

to be pursued by various departments, as well as outline programs to be rendered by the schools, and at meetings of the teachers and officers.

"C. It shall be the duty of the Committee on Records to study and suggest the best possible means of keeping records of attendance and enrollment, and see that such records are kept up to date.

"D. It shall be the duty of the Committee on Materials to make a study of the best material to be used in the various departments and schools and shall also suggest the amount of each to be ordered.

"E. It shall be the duty of the Committee on Purchasing to make all purchases authorized by this board for the educational program of the church and between meetings of the Board may make minor purchases subject to the approval of this board.

"F. It shall be the duty of the Committee on Publicity to make known the activities of the various departments and schools and shall from time to time in the name of the particular school issue invitations to parents and friends to attend the various activities."

Amendments to the constitution and by-laws may be made according to a definite procedure outlined in the constitution, but such amendments and by-laws do not become effective until approved by the church council.

How does the church school board function? The board meets on the evening of the second Tuesday of each month. Devotions are conducted by some member of the board. Following the reading and approval of the minutes of the preceding meeting, the monthly reports of the secretary of the bureau of records and the treasurer are received and approved. In this way every member of the board comes to know the actual attendance by departments in the school and in comparison with other years and previous months knows the trends of attendance. The itemized report by the treasurer informs the board of all receipts and disbursements.

Reports of work done by each committee during the month are given. If, for example, the Committee on Attendance and Visitation has developed a new method of visitation, this is presented to the board with recommendation for action. Take another example: the Committee on Program and Projects, having made a study of different types of Christmas programs that might be given, offers

its recommendations, naming a committee to carry out the details of rehearsal and presentation.

During the summer months the staff of officers and teachers for the school year beginning October 1 is discussed. The abilities and other qualifications of various teachers are reviewed. It may be that some teacher needs to be shifted to another department or asked to take another position better suited to his interests and abilities. An attempt is made to provide each class with the best teacher available. By agreement all matters pertaining to the qualifications and abilities of teachers and officers are discussed in closed session so that no board member need be afraid to express his opinions or observations concerning any member of the staff. When the staff has been selected it is finally approved at the September meeting and a letter is sent by the board to each worker elected informing him of his election and assignment for the coming year. Thus each one elected senses the responsibility that is his and knows that his election is the result of deliberate discussion and decision by a group of people interested in the program of Christian education of the church.

Other items of business are taken care of as each month progresses, such as plans for the daily vacation Bible school, confirmation classes, and other activities in the program of Christian education.

In order to keep the church council informed as to what is being done the deacon who serves on the church school board reports to the council each month.

After several years of experience with the church school board we have found it to be an effective means of planning and supervising the work of Christian education in the local congregation. Comments and correspondence from pastors and other leaders in Christian education regarding work of a church school board will be welcome.

"Habit is a cable; we weave a thread of it every day, and at last we can not break it."—Horace Mann.

Will There Be Another "Lost Generation"?

By J. GORDON CHAMBERLIN

"When demobilization comes!"

ALREADY our minds, filled with news from the battle-fronts, find time to wonder what it will be like when the fighting is over and our brothers, husbands, sons, come back from those battle-fronts. Already the government is planning for a D-day which marks the turning of the stream of inductions, sending service men and women back to their homes, their churches and their communities. Already it is clear that the process of demobilization involves not only nine or ten million men and women in uniform, but more than twice as many men and women now working in war industries. That will be a vast migration for the country. Yet the problems such shifts may raise are but part of the problems of the transition period. Already it is obvious that America must solve her domestic problems of transition at the very time she will be most deeply involved in international postwar issues. For all of this we must be ready, when demobilization comes.

These indicate but a few of the problems, each vast in itself. Involved are problems of transportation of troops, feeding of liberated peoples, reconversion of industries, handling surplus war goods and stock piles, beginning civilian production, disposal of supplies of raw materials, finding jobs for veterans as well as war workers. And for each family will be readjustments to new circumstances, preparing to welcome sons, brothers, and husbands — and for many, settling down to the final realization that "he" will never return.

There are so many uncertainties ahead. When will the war end? How long will the Asiatic theater continue after the war is over in Europe? How many men will be in this country to be demobilized quickly? How long will it take to bring those home from overseas?

Or, more long range questions could be asked. Will the antici-

pated postwar "boom" lead to another depression? Is vast unemployment inevitable? Is the country headed for a period of moral decadence similar to the "gay 20's"? Will we refer to the men who served in this war, as "the lost generation"?

The church has a stake in the answer to every one of those questions. It can not stand idly by when the men go away—it follows them with its prayers and sends chaplains to be with them. With equal concern it must begin now to plan for their return.

There are four steps every church should take:

First, a thorough survey should be made of those who are away for either military service or war work. Perhaps you already have their names on a list—but just who are they? How many are married—where are their wives and children? How many had jobs in the community to which they may return? How many will be likely to go back to school? Which ones were active in the church—from which groups did they go? Make your survey complete, and then carefully study the results to discover something of the problems ahead.

At the same time you should see that someone in the church is studying plans of your community, state and the nation for demobilization. Is anything being done? Are plans being made for employment, which is essential to successful reintegration into civilian life? What are the federal provisions for mustering-out pay, for pensions, benefits, educational opportunities, and vocational rehabilitation? What plans are being made for the disabled—by government and by private agencies? You can write to the national headquarters of your church for literature describing such plans. Everything you do will be affected by the nationwide developments, so study them.

Second. Perhaps the most important ask fo the church *now* is to lay the solid foundation for its po twar work with returning veterans or war workers, by maintaining a truly constructive spiritual contact with them while away.

Most churches are having firsthand experience at being ecumenical, world-wide, for their own congregations are scattered around the world. Those men and women are still members of the home church wherever they are. Still that home church is obligated to

maintain its Christian counsel, its religious guidance and its spiritual sustenance. Out of this period of dispersion all of us should gain a new appreciation of the spiritual bonds which maintains the whole world church as well as our own local churches.

How, then, is this constructive contact to be maintained? A group of young men and women of the various churches in Scranton, Pennsylvania, discussed five definite suggestions. Every church could do these things.

1. *Regular correspondence.* Letters are very important for morale, but they are even more important as a continuous contact between those at home and those away. We who have stayed behind may never understand what it was like to land at Tarawa, Salerno or La Havre, but at least we can have this in common—a continuous correspondence which kept us as close together as possible. Individual church members should write regularly. Groups and classes should write to their members away—whether in uniform or in war work. The minister should write each one regularly. And wherever possible mimeographed bulletins, containing excerpts of their letters, news of the church, messages from the minister, should be sent every month.

Variations are possible. A group, planning its program well in advance, may ask for comments from those away on the subject to be discussed. The answers could be used as though Tom, Bill, and Henry were there, and a report of the discussion sent back to them.

2. *Special Services.* Special prayer services for mothers and wives, and midweek prayer groups of the families of service men have real meaning.

One Wichita, Kansas, church planned a round-the-world service. The bulletins were printed months in advance and contained the words of the hymns, Scripture and responsive reading. On the front was a clock face showing what time it would be in England, Tunisia, India, and Australia, when it was 11 o'clock Sunday morning in Wichita. Then the bulletins were sent out with the request that the fellows try to go through the service at the same time, doing exactly what the home congregation would be doing.

3. *Literature.* There are many, many kinds of devotional religious literature which those away in the armed forces or at war work would be eager to read. Here is

opportunity for a very significant and constructive program. Perhaps your church has done something already of this nature. The effort should continue. One possible procedure is to have a committee of two or three obtain copies of pamphlets, booklets, tracts, and periodicals. After examining all of them and determining which would be most helpful to each one away, a mailing schedule could be worked out and followed regularly.

Every encouragement should be given to reading the Bible. In one church an interested layman gives a list of passages to each fellow as he leaves. The list suggests a passage for each day, and the fellow is asked to join the daily Bible reading circle of that church, a circle that reaches around the world.

4. *Missions.* Where have your church members gone? Some churches put up a map at the entrance of the church, with ribbons stretched from the location of the home town to the approximate location of each one away. Then letters are sent to each one, telling of mission stations, home or foreign, located near there and suggesting a visit to that mission station. Even more effective is asking that a report be sent back to the home church—education goes both ways.

5. *The chaplain.* Some religious opportunities are provided by the chaplaincy service and special service through the National Lutheran Council or the Service Men's Christian League. Each man or woman in uniform should be urged to visit the chaplain and take part in such activities. Many churches give each fellow an introduction card to be handed to the chaplain, on which is indicated the name of the home church and its minister and information about the fellow's church activities.

Highest priority should be given in each church to these, or any other steps which can be taken now to maintain a constructive spiritual contact with church members away. But this is not enough.

The *third* phase of the church's program should be to properly serve those now returning. More than one and one half million men have been discharged since Pearl Harbor. Do we know the ones in our community? Our church should be prompt in welcoming them. Our church should be sincere in helping them return to normal civilian life. The disabled should be received as normal individuals, not pushed to the side

with pity, over-sympathy and paternalism. Those who have returned because of nervous disabilities deserve our sincere effort to understand something of what they went through. And we need to be patient—always.

Fourth. Every church should start now its detailed planning for the more serious tensions of the demobilization period. Perhaps a special committee should be assigned to study the effect of the transition on the church program, the problems that can be anticipated, and begin to work out steps to be taken, new services to be established, new groups to be formed, new activities to be initiated. Part of such study should look over the plans of the community— if there will not be enough employment in your community for those who return, the church may never have a chance to reintegrate them into its congregation.

On the battlefronts of the world our sons, daughters, brothers and husbands are being tested as never before. When they come marching home our church will face its big test. What we do now will decide whether the church will be ready, or whether those returning men and women will be another "lost generation."

Sunday School in a Filling Station

By ELMER T. PETERS

THE REMODELING of an unused filling station into an attractive little white chapel with churchly appointments is but one of a number of unusual aspects of the home mission project recently started in the Beverly Hills suburb of Chicago. Perhaps it was the glass-brick cross built into the front of the chapel that caught the eye of an alert newspaper reporter. The uniqueness of the venture was featured in a news story in one of the large daily papers.

Preceding this incident, however, is the record of several years of thoughtful planning on the part of one of the South Side churches, the Bethlehem Lutheran Church. Realizing the need of keeping pace with the constant shift of residence on the part of its members, the

board of administration under the direction of its pastor, Dr. H. E. Sandstedt, purchased suitable lots for a new church location in North Beverly Hills about two years ago. While war conditions have made immediate building an impossibility, the missionary opportunities of this promising field were not allowed to slip away.

The co-operation of the synodical Home Mission Board was secured for the purpose of making a careful study of the field. The results indicated both the need of a new church in this area, and also justified the choice of location for the future church building project. A Sunday school was organized in June by a group of workers under the direction of Mr. J. N. Thoren, superintendent of the Bethlehem Sunday School, assisted by Miss Edna Palm, the survey worker.

On the opening Sunday there were thirteen children and twelve adults, a total of twenty-five present. Meetings were held the first three months in a real estate office which had a large garage attached. This gave ample space for fifty or more people. Interest in the Sunday school continued to increase until an attendance of forty-six children and adults was reached.

Because of the need for more completely equipped quarters, the church board leased a small brick structure formerly used as a filling station and remodeled it into a very churchly little chapel, having it ready for Sunday school classes on October first, and for worship services the following Sunday. The move to more permanent quarters proved very helpful and aroused considerable interest not only among the members of the church sponsoring the project but also on the part of many people in the vicinity of the new chapel.

At the first session of Sunday school in the new location thirty-six children and thirty adults attended, a total of sixty-six. At the opening worship service seventy-nine were present, of whom thirty were children. A feature of the work is the emphasis on "family worship" at the regular morning service, which follows immediately after the Sunday school each Sunday. A junior choir sings at this service. This participation helps to unite the children with the entire congregation and to integrate them into the worship life of the church.

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

A Vision of Christian Higher Education is the title of an article in the latest News Bulletin of the National Lutheran Educational Conference, by C. F. Granskou, president of St. Olaf College, Northfield, Minnesota. "Christian higher education," says Dr. Granskou, "is democracy's greatest handmaiden and its most effective safeguard. . . . Without a central commanding core of conviction there can be no unifying factor in the life of an individual or in the social group.

"The Apostle Paul found this unifying power in the gospel of Jesus Christ. . . . This gospel was something more than an intellectual assent to a specific formula. It was something more than a philosophy of life or a system of social conduct. A philosophy seeks to explain everything but leaves everything as it was. The gospel presents no elaborate explanation of the mystery of life, but it changes everything that it touches. This gospel of the grace of God is the core of the program of the Christian college."

* * *

Conference of Lutheran College Faculties. The annual conference of Lutheran college faculties was held October 6 and 7 in Racine, Wis. The general theme was *The Lutheran College Graduate in Modern Society.* Special sessions for church college pastors and Christianity professors called by the Student Service Commission of the American Lutheran Conference were held the previous day at the same place.

* * *

The Rockford Vacation Bible School Plan. An experiment was tried last summer with good success. The schools were held under the auspices of the churches of three co-operating synods: Augustana, Norwegian Lutheran and United Lutheran. Permission was secured from the board of education to hold summer Bible schools in five public school buildings well distributed to serve many of the

children from Lutheran families. Teachers for these schools were selected from the co-operating churches. Children were encouraged to attend the Bible school held in the public school nearest their homes. Approximately eleven hundred children were in attendance.

In this co-operative effort, Bible schools were also held in three suburbs: Grace Lutheran Church, Loves Park; two schools in the Alpine Park district, and Messiah Lutheran Church, Lincoln Park.

Results were so encouraging that it is planned to hold similar vacation church schools next summer, and an effort will be made to secure more public schools in which to hold them.

* * *

Child Accounting. In an article on the church's "Forgotten Children" in *The Lutheran Witness,* Mr. Wm. A. Kramer presses home the disconcerting truth that figures seem to prove that "one out of every five of our children is not enrolled in any of the church schools." This does not refer to non-church families, but only to families on the church membership rolls. It means that one in every five of the baptized children of the congregation do not receive any formal religious training until they begin their confirmation instruction.

To remedy this situation Mr. Kramer urges that every congregation should endeavor to find out accurately where each baptized child is and how it is being spiritually taken care of. This is what he calls "child accounting." He sums up his article by saying: "Child accounting is work. The larger the congregation, the more work is required, and the more necessary it is. To do the work right requires a convenient card system and a great deal of perseverance. First the record must be brought up to date. After that it takes a monthly checking against the list of accessions to the church, transfers, baptisms and deaths, and against the enrollment records of the various agencies of instruction maintained by the congregation. Yes, child accounting is work, but the effort required is small when compared with the benefits that come to congregations having adequate records."

* * *

The Needs and Problems of Christian Youth and the Curriculum of the Church School is the title of an article by the Rev. Elmer T. Peters in the *Augustana Quarterly,* an article which pre-

sents a clear-cut view of the recent trends in religious education, and its relation to the state and to secular education. It also gives a concise review of the underlying principles of religious psychology and education, and closes with suggestions for "a functional curriculum with Christian motivation."

Provocative paragraphs, like the following, abound in the article and make its study by Christian teachers well worth while:

"Now is the time for the church to launch new programs of co-operation with the home in the spiritual nurture of the children and youth. Training schools for parents may be an ideal beyond realization for the immediate future; however, we can supply substantial aid by a regular home visitation plan. The service of volunteer parish workers provides devotional and educational literature for the needs of the home and the church. Better co-operation of Sunday school and home may be secured by organization of a parent-teacher association. Meetings of the association should be held quarterly or at least twice during the school year. . . .

"The church must come to the rescue of the non-church homes in the community and provide a satisfactory program for children who otherwise would be given no spiritual nurture. No missionary work of the church will be more profitable to the church than this. Nor can the church serve the state in any more effective way than to provide Christian nurture for all the children of the land. . . .

"While the church of Christ must bear the aspersion often heaped upon her by critics within and without, that many of her teachers are inadequately trained, and that she clings to the most antiquated methods in her instructions, she can, nevertheless, claim to be the world's best teacher. . . .

"To her, always a pioneer in education, no field has been too remote, no continent too dark for her teaching ministers to conquer."

"It doesn't do much good to hope for success—you've got to hop for it."

Product or Process—Which?

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phase of the learning process is of great importance and dare not be neglected, it is not the end of teaching and learning.

The teacher, who thinks of his task as helping the child in the ongoing process of growing spiritually, will be inclined to look upon himself as an instrument in the hands of the Holy Spirit who, by means of the taught Word, is helping the child to get, in an ever-increasing measure, understanding of the way of eternal life, abhorrence of displeasing his kind, heavenly Father, love for his Lord and Saviour, a desire to live as He lived, and the like.

The teacher with this functional and dynamic view of his work will realize that not only correct transmission and reproduction of Bible facts are important but also—we are tempted to say, particularly—his own attitude in class, his manner of teaching, the guidance and encouragement he gives his pupils in learning on Sundays and living during the week, his own consistent and radiant practice of the principles of Christianity, and his continual carrying his pupils on a prayerful heart before the throne of grace. The latter type of teacher rather than the former, we are sure, will find the most meaning and joy in his work and will be most helpful also to his pupils. In the above it is evident that we have emphasized the extremes of the two viewpoints in order to bring out the difference in sharp relief.

The question naturally arises, When shall this process begin and when does it end?

Kirkpatrick says that if you wish to educate a child properly you should begin with his grandparents. He doubtless has reference to the importance of preparing the proper cultural and spiritual environment into which the child is to be born and in which he is to live and move and have his being. At any rate, there seems to be no question but that a child's spiritual nurture should start at the point where his general education begins, namely, at birth. Let all of us who are parents mark this well! Educators tell us that the child's earliest, pre-school learning is of supreme importance.

When should the process end? Certainly not before we close our eyes in death. To the end of his

days the Christian will delight in the "testimonies" of the Lord. We may say then that, for all practical purposes, Christian education is a continuous process co-terminous with life here upon earth. And we rather think it will take at least an eternity for us to *begin* fully to realize the length and the breadth, the height and the depth of God's love which He has shed abroad upon us sinful creatures through Jesus Christ, our Saviour.

If we could once get the full import of this idea across to all of our people, and also the *necessity* of growing in grace and in the knowledge of the Lord Jesus Christ, the attendance in the young people's and adult Bible classes would be as large as in the classes before confirmation. The number of people at divine services would probably be doubled. We should have to build larger church buildings and enlarge our educational plants! The home, too, would feel the impact. Many youths, like Timothy of old, would grow up in the Christian school at "mother's knee" and be nurtured through daily family devotions conducted by father. The church would truly become a light that shineth in a dark place and our nation would take its place in the world as a great force for righteousness.

It is apropos to add here that a consistent attempt has been and is being made to carry out effectively the dynamic idea of Christian education as a process of spiritual growth in our new "Christian Growth Series of Sunday School Lessons," not only in the title, but also in the aims, the underlying principles, the selection of material for worship and learning, the suggested classroom technique, the expressional activities, the assignments, the home contacts, and the like.

May the greatest of all teachers give us, His associates, a vivid understanding and deep appreciation of our task so that we may help the Lord's "little ones," reborn in holy baptism, to *grow* "unto the measure of the stature of the fulness of Christ."

"Naturally old fools are the biggest fools. They've had more practice."